

The American Friend

Old Series
Vol. XXXIV. No. 1

JANUARY 6, 1927

New Series
Vol. XV. No. 1

At the Mountain Pass

A FEW years ago when on a transcontinental train, the Wayfarer picked up Mabel Roberts Rinehart's story of her horseback tour of Glacier Park. Having had some experience among the western mountains, we were especially impressed with her description of a mountain pass and of her sensations in achieving the crossing. Our little notebook treasures the high spots of her portrayal and yields the following:

"A mountain pass is the highest place between two peaks. It is not an opening but a barrier which you climb with chills and descend with prayer. A pass is a thing which you try to forget at the time and which you boast about when you get back home... A mountain pass is a place where the impossible barely becomes possible... Each new pass brought a new vista of blue distance, of white peaks. Each presented its own problems of ascent or descent. No two were alike."

We are now at the mountain pass of two years. The long and sometimes difficult ascent of 1926 has been accomplished. Along the upward way we have had our fears and our failures and though we may still be somewhat within their shadows, God grant that we may live to look back and laugh at them.

On either side above and beyond us, rugged promontories pierce the heavens. They are the heights of daring and danger, of sorrow and sacrifice, of exaltation and ecstasy. We may not hope to scale them for they are the heights of perfect, flawless achievement. Below them, however, prepared for us by Him who moulds the mountains, are the mountain passes. They are not ways of ease and pleasantness. They are indeed barriers, but barriers across which is the goal of accomplishment; they are the high and difficult places where the impossible barely becomes possible.

If we have within us the divine urge, and who does not, and if we would respond to it, we may not avoid the mountain passes of life. As we stand today at the pass of the years, may we revel in the glory of the high horizons, and in the new vista of the blue distance and the white peaks of achievement; and may we thus be given fresh inspiration and renewed courage for the ascent of 1927.

December 31, 1926.

W. C. W.

ON THE HORIZON OF THE CHRISTIAN CHURCH

NEW DEPARTMENT OF CHRISTIAN VOCATIONS

Advice to young people in the choice of a life work will be given by a newly established Department of Christian Vocations working under the auspices of the United Society of Christian Endeavor. The establishment of the department comes as a direct result of thousands of appeals for advice received during the past year, after radio talks by Dr. Daniel A. Poling, President of the Christian Endeavor movement. Not only the more than four million young people in eighty-seven denominations belonging to the Christian Endeavor movement will be served by the new department, but it is also planned to extend the service in co-operation with all other interdenominational and denominational agencies to all groups and individuals desiring assistance. Information regarding the opportunities and requirements of various occupations will be compiled and distributed to young people who are seeking to determine their life work. Help will be given in the preparation for college training.

OBSERVE DAY BY APPROPRIATE SERVICES

There can be no mistaking the fact that even in the face of determined opposition, prohibition is steadily proving its value. No amount of misrepresentation can veil the patent fact that public drunkenness, except in the most incidental cases, has become negligible. Social surveys continue to attest the worth of the dry policy among our deserving poor. The announcement of the existence of twenty-seven banks in the country and eleven investment companies, controlled by organized labor, is so novel as to be really startling, but not more so than the news that the beginning of this development dates from November, 1920. It has all happened within the period of six years. It began ten months after national prohibition began to operate. Prohibition may not account for this wonder altogether, but one thing is certain, such a situation would not have been probable in the old days of the liquor traffic. It is

no reflections upon labor as a class that the laboring man and his family have been blessed supremely by the coming of prohibition. The church has prospered with the adoption of prohibition. Our sober population has multiplied vastly, with the result that the spiritual appeals of the church reach the human consciousness to a constantly expanding degree. The public conception of the moral values of life is clarified, the further we are removed from the control of alcoholic drink and the organized forces which it represents. The church faces a supreme opportunity to press its campaign for spiritual regeneration and exaltation among the masses. The Anti-Saloon League of New York, with headquarters at 370 Seventh Ave., New York City, will render any assistance possible to ministers and others in charge of services, arranged to commemorate this natal anniversary of prohibition—January 16. Send for literature, information and suggestions.

STUDY OF THE AGE FACTOR IN MARRIAGE

According to a study of Philadelphia marriages by Hornell Hart and Wilmer Shields of Bryn Mawr College, reported in the *Journal of Social Hygiene* for October, marriages seem most likely to be successful, other things being equal, if the groom is about twenty-nine and the bride about twenty-four years of age. A difference of four years in the groom's age or of two years in the bride's makes very little difference. But if the bride is under twenty-one or the groom under twenty-four the chances for happiness are much less. If either party is under nineteen, marriage is "from ten to twenty times as risky" as marriages at the preferred age. Marriages of persons over thirty-eight are from two to five times as risky. The data for this study were secured from the Domestic Relations Court and the Marriage License Bureau of Philadelphia. Five hundred cases were taken from the Court and five hundred marriage license applications. The court cases were selected at random from those appealing to the court for the first time in May and June, 1924, and did not include applications for divorce. Cases in which essential information was lacking or which did not concern trouble between man and wife were excluded from study. The marriage license applications were selected at random over a period of twenty years.

PROTECTION OF FOREIGN BORN WORKERS

In order to organize public sentiment throughout the country, and focus attention upon the various Congressional bills which propose to register, finger-print, tax or deport foreign-born residents of the United States, the Council for the Protection of Foreign Born Workers opened headquarters at 41 Union Square, New York City, under the direction of Nina Somorodin who is the National Secretary-Treasurer. Three years ago, when the first of the series of bills calling for registration of the foreign born was introduced in Washington, groups in a number of large cities banded together in the interest of foreign born workers to protest against these laws. Some of these organizations have continued to exist inactively, and they are now being amalgamated to form the nucleus of a nation-wide organization to oppose such legislation which will come before Congress this session.

CHILD LABOR DAY TO BE OBSERVED

The National Child Labor Committee incorporated by Act of Congress in February, 1907, with headquarters at 215 Fourth Avenue, New York City, working for the protection, opportunity and growth of childhood, requests a general cooperation in the observance of Child Labor Day on the last three days of January—Saturday, January 29, for synagogues; Sunday, January 30, for churches; and Monday, January 31, for schools. Individuals or organizations desiring posters, leaflets or other material for this purpose can secure them free of charge from the above address.

Needed—

\$65,601.41

During the past seven months the Foreign Board has received \$31,002.13 to apply on its working budget of \$96,603.54.

Payments to the fields are in arrears. Generous prompt giving is needed. Your missionaries look to you for your loyal support. Give through the regular church channels.

**AMERICAN FRIENDS BOARD OF
FOREIGN MISSIONS**

101 South Eighth Street
RICHMOND, INDIANA

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXIV. No. 1.

JANUARY 6, 1927

New Series
Vol. XV. No. 1.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the Act of March 3, 1897.

EDITORIAL

A Greeting Which We Would Make Our Own

THERE came to the Friends papers the other day a message to be transmitted to Friends everywhere. It came from far away Vienna and read: "The Vienna Friends Group wishes all Friends everywhere for Christmas and the coming year inward confidence and joy in their work." A brief message is this, and how fitly spoken! We gladly do our part to send it on to as many Friends as possible and would make it our own New Year greeting, too.

Inward confidence! How full of beautiful and significant suggestion is the expression! We hear much in praise of resourcefulness and self-reliance. So much do we hear that self-confidence has become a glorified virtue among us in this era of "go-getting" aggressiveness. When properly based, this quality of character is certainly to be encouraged. But it is too generally superficial. We move in a maze of maddening activities of all kinds, in which everybody seems trying to keep up with everybody else. We rush in frenzied haste from one thing to another in an orgy of "busyness." What is it all about and what is the great objective? When in doubt, assume more confidence and push feverishly ahead. This is the too common attitude. There thus enters into this fine quality the false note of bravado and bluster.

It is a very different kind of thing of which our Vienna Friends speak. Inward confidence bespeaks a quality of soul and life that goes beyond the human to the divine. It is a confidence that rests in quietness in a sense of harmony with God's purposes for us. It is not an assumption but a daily experience, a living reality. This deeper confidence reflects the power of the infinite in us as distinguished from the assertive confidence of the "self-starter." It is as the silent but mighty sweep of the great river as compared to the noisy babbling of the shallow brook. Inward confidence begets outward calm.

Joy in our work is the up-springing in us from inward confidence. It is simply a case of cause and effect. Indeed may we not give it as a general rule that joyless work marks a lack of inward confidence. Sometimes we are in doubt as to the divine purpose for us. Sometimes, too, we are in doubt as to the objectives of the work in which we are engaged. Either condition lends confusion and takes from the joy of creative work. It is a happy greeting in happy combination—the wish for inward confidence and joy in our work. We thank the little group of Friends in Vienna for this timely New Year message to Friends everywhere.

Yesterday's Laurels and Today's Crown

IT appeals to us strongly that this greeting from Vienna, while primarily a personal one to us as individuals, may also come searchingly to us as a corporate group of the church universal. Nothing sufficed George Fox, though a model young man, until he had found inward confidence in Jesus Christ. This was the fine, clarion note that was sounded by the religious society which he founded and was perpetuated in the very name chosen for that society, the name of Friends. This experience was the outstanding feature in the early history of Friends. It enabled them to endure all kinds of privation and abuse unflinchingly; to brave the commands of the state and suffer the penalties for violating them rather than to endanger the inward witness. It enabled them to spend long periods in foul and noisome prisons and so live as to bring conviction to their jailers. In inward quietness it enabled them to feel the glory of His presence shining round about while their meetings were being outwardly disturbed by scoffers and persecutors. It sent them up and down their own country and all over the world as fervent evangelists of the inner reality of Christ in the life. And through all these experiences there was radiated a joy that confounded their opponents and attracted new converts.

It is a long, long time since the days of George Fox and those whom he awakened to a new life. Through the intervening periods the Society of Friends has experienced many vicissitudes, happy and unhappy. While at times its vision has become dimmed and its crusading ardor has cooled, it has never quite lost its initial experience of inward confidence. Otherwise it could not have persisted through the centuries where other similar spiritual movements of history have languished and disappeared. Otherwise it could not have so risen to a great world emergency within the past decade as to perform a service of love and reconciliation that has no parallel in the universal acclaim with which it has been received.

But yesterday's laurels will not crown today's deeds. Was the early Quaker note of inner triumph *perpetuated* in the name of Friends as we have suggested above, or only fossilized? Birthright membership is no mystic channel for the easy flow of the spiritual succession. Each generation must find its own inward strength and confidence with which to approach its own tasks. What is the great distinctive service, if any, for which Friends should feel obligated today? How should we seek to perform such a service? How may the attention of Friends be arrested and their allegiance enlisted in behalf of a great spiritual purpose? More fundamentally still, how may the spiritual

life of the Society of Friends be deepened sufficiently to give it the inward confidence that will enable it to stand for the kingdom of righteousness as bravely and as joyfully today as it did in the day of George Fox?

In this day of many distractions and resulting confusion, there is a tendency among us to falter in hesitation; a hesitation that rests sometimes in doubt as to plan and purpose, sometimes in selfishness and indifference and sometimes in a sense of weariness and futility. Our great need is for a renewed inward confidence; a personal confidence, first, that can be secured only through right individual relationship with God through the indwelling Christ; a corporate or group confidence, second, in the work which God has for

the Society of Friends to do and the agencies at hand for doing it.

It is our purpose through the coming weeks of the new year to address ourselves particularly to this general consideration through the pages of *THE AMERICAN FRIEND*; to consider the spiritual call to Friends in this generation; to set forth the various efforts now being made, by the Five Years Meeting especially, to fulfill our mission. While we do not presume, thus, to induce that individual spiritual quickening that is primary, we do hope that an inventory of our spiritual responsibilities and the means at hand for meeting them, may give us as a body renewed purpose and courage.

“Awake Thou!”

BY TOM ALDERMAN SYKES

RECENTLY I attended a Quaker meeting where the silence was destroyed by the nodding heads of sleepy Friends. All over the meeting one could sense the repression of amusement caused by the bobbing heads of the ones whose drowsiness continued to increase, until sleep became deep, and breathing very stertorous. It may be that bad air is the cause of this display, I thought. But after meeting I was informed that these certain ones habitually “sat at ease in Zion,” and slept the sleep of the just and unconcerned.

Of course it is no sin to fall asleep in the right place, and at the right time; but when we have gathered in the Presence of the living God, the habit of falling asleep is inexcusable; for regardless of what may come through the human voice, the Divine Voice should be sought and heeded.

Then my thoughts have turned to those of us in our Quaker Society who are either asleep spiritually, or who are displaying a tendency to go to sleep. I am convinced that this drowsiness and sleepiness attacks the spiritual life; and I am also convinced our modern Quakerism has not escaped its attacks; as evidenced by our taking things easy and the tendency toward inaction and drowsiness spiritually. One feels it in the lack of an eager desire to go out and win others for Christ, and to bring them into the fold of our working fellowship. There is the easy contentment with things as they are. Mission funds are lacking, Missionaries are embarrassed and burdened as a result and all is dead and dull where there should be spiritual life and lively concern.

In a message to the Ephesian Christians, Paul cries, “Awake thou that sleepest,” and it appears to me a timely call for modern Quakerism. This condition has crept upon us unawares—we were asleep before we knew it. We made ourselves too comfortable. It must be clear the coming of the Kingdom is being delayed by every somnolent Quaker. When we are in earnest we are not slack and lax and sleepy. It is when we lose sight of the need of the world with all its sin and sinners that we fall asleep. It is when our faith is weakened, and our spiritual vitality is weak, because of the less strenuous religious life.

This spiritual sleepiness is something far deeper and more significant than the closing of the eyes—it is the closing of the spirit to the urgent call of the voice of God, to the radiant vision of things eternal. How urgent is the call today to work in the vineyard of the Lord! How great the need is! Christ once saw the fields white unto harvest ripeness, and mourned that labourers were so few. How that great heart must yearn today for a new discipleship that will go forth once more with the spirit and fervor of the early Apostolic Church.

This brings me to the matter of “spreading the good news,”

which is called Evangelism. A friend shocked me recently when he said, “We George Fox Quakers don’t believe in your Evangelistic Methods.” “Well,” I replied, “what *does* a George Fox Quaker believe, if not in Evangelism of the most aggressive type?” Of course all the reply I received was a long string of arguments about “silence” and the “inner light” and our “mystical religion,” etc. I then asked the friend if he was speaking about George Fox of Fenny Drayton, Leicestershire, England, or of some other man? He said I had rightly named the man he had in mind. Then I told him of his personal failure to rightly describe the experience and testimony of Fox.

George Fox did wait in silence, but he did not worship silence; he did know the inner light, and he let it shine in world-embracing ministry; he was a mystic, but he did not withdraw from active ministry to a blind and needy world. George Fox was aggressive in his vocal ministry, and whilst it is true he had no message for itching ears, he most certainly did always have a message for seekers and sinners wherever he found them. Moreover, George Fox gave his whole life to his ministry—he knew it demanded the whole time of a whole man, and he gave it—and Friends supported him in that ministry.

We have lulled ourselves into a sleepy condition by argument that Friends were destined always to be a small, select, peculiar body. Who said that was what the Friends of the Lord Jesus Christ were meant to be? George Fox shook the country for ten miles around in his day, but was no more popular with the so called leaders than his Master Christ was, centuries before. The world is being victimized by religious discussions, until even Quakerism has lost the ideal of its founder, and the Christ who spoke to his condition.

One thing sure, George Fox did not hesitate to speak the truth of God as it was revealed unto him, even though it meant having to interrupt the regular preacher in the steeple-house, as he did on at least two occasions. The result was the stirring of England from the formalism and spiritual death that threatened Fox’s day and generation. George Fox has left us a most wonderful example of fearless and devoted service in spreading the good news of light and love, and the sad part is, so few are willing even to attempt to follow that example, and the few that have been faithful, are being left neglected and unsupported by a sleepy, satisfied group that call themselves George Fox Quakers! Can we not awake long enough to hear God bidding us to arise out of the miserable ruts of selfish habit, and cry unto him for grace to serve as daringly and truly as George Fox did?

High Point, North Carolina.

Friend Speaks to Friend

BY ELIZABETH H. EMERSON

THE right and wrong of Christmas greetings is yet an open question in my mind. The first to arrive this year was dated November 29. It came from one who scorns the name Christian but who would not, I know, add by the weight of a letter to the heavy burden of postal clerks during the holiday season. Perhaps it is because I am trying hard to justify the much loved custom in spite of the increasing of burdens that I have found and appropriated so much that is good in this year's messages.

"There are as many unveilings of God as there are dedicated souls." A Christmas greeting? Yes, and what could be better? Unveilings of God! How the world needs them! How else can it really know the Christ of Christmas. Thank you, dear dedicated soul, for a message with such depth of meaning.

What a host of jolly, joy-wishing cards! Below a pictured carryall bulging with people and baggage is this inscription:

Could this old fashioned carryall

Carry all our cheer

From our home to your home

Twould last through all the year.

A family friendship that, lasting through many years when only Christmas tidings have kept the bonds drawn close. The most of these joyous notes come from those who themselves have all reason to rejoice. But when from a broken home where the first Christmas without mother must some way be passed we get the wish, "May all be merry and every heart be light," we think of hearts, though heavy, big enough to wish others happy.

The blue birds and the wish, "Rich in joy and full of cheer may this year be," has been hand-tinted on a cot in a sanitarium in Colorado. How rich indeed the one who finds for herself and sends singing on their way, rising out of her deep trouble, blue-birds of joy and cheer!

"There are loyal hearts;

There are spirits brave;

There are souls that are brave and true;

Then give to the world the best you have

And the best will come back to you."

Where is there a place where hearts must be more loyal or spirits more brave than on the Friends mission field, where these two are giving their best to the world?

On the reverse of a pictured beautiful old church, scene of controversy, between Germans and Estonians, our friend, a fearless ambassador of good will in a land of strife, writes: "We still maintain our international position against all difficulties and the idea has taken firm root. But belief in disarmament and other fellowship ideas gain ground slowly." But they do gain, these ideals of peace on earth, even though slowly, when ambassadors are faithful.

"Froehliche Weihnachten!" comes with a new spirit this year from the friend of all my years. This sojourn of my lifelong comrade in the land of "Heilige Nacht" and "Away in a Manger" is perhaps my only one. I am glad that oceans and mountains are no obstruction to the flight of Christmas well-wishing.

The season is not one for self-approval. Rather, if we have time for introspection at all we are wont to measure ourselves by the pattern of the One whose birth we observe and we realize our sad failures. And so messages of personal appreciation coming at this time are particularly comforting. How glad I am if I have added one drop to the cup of happiness of that good woman of eighty whose gifts have added so much to the good of the world! One, separated by many years and miles, credits me with something voicing "lucid and livid truths." (I know I more often speak muddled half truths) a third is a little poem from one who knows me well. I cannot possibly be worthy of the tribute she pays. I know I have not "made a song and sung my whole life through." And yet it brings tears to my eyes and thankfulness to my heart that love does blind eyes to faults and call forth "the brave sweet words that cheer the way."

"When any Master holds

Twixt chin and hand a violin of mine

He will be glad that Stradivari lived,

Made violins and made them of the best.

For while God gives them skill

I give them instruments to play upon,

God choosing me to help him.....

If my hand slackd

I should rob God—since he is fullest good—

Leaving a blank instead of violins.

He could not make

Antonio Stradivari's violins

Without Antonio."

Crowning greeting of the Christmas tide! What courage here to keep on trying to express lucid and living truths! And to sing my whole life through! Let me not rob God, nor leave even a little blank.

Gifts of food are devoured. Gifts of clothing wear out. Jewels may be stolen. Fire may destroy all that is perishable. But beautiful and kind and heartening thoughts, passed from one to the other on little white cards—these really make us richer in the only wealth that counts.

Oskaloosa, Iowa.

Nineteen Twenty-seven

NINETEEN TWENTY-SEVEN citizenship obligations may chill cowardly cravens. They will fire to action every red-blooded, loyal American. The New Year will doubtless apply the cure to the social ills exposed in 1926. The past year was one of revelations which aroused the public conscience to revolt against old abuses. The revolutionary attacks on our system of representative government by attempts to substitute unauthorized and futile referenda for Federal legislative action; the betrayal of their trust by public servants who violated the laws they were sworn to enforce; the propaganda of the antagonists of prohibition who counselled disobedience to the law; the reckless advocacy and nullification of the Constitution on behalf of a minority too small to amend it legally; the contempt for law displayed by gangsters with machine guns, wet politicians with press agents, and the selfish rich with bootleggers, all stirred the nation. The trail of the traffic ran through these deeds of shame.

The remedy for many of these ills will be applied in 1927, which opens the eighth year of constitutional prohibition. Although handicapped by lack of thorough co-operation between the various Federal departments, by wet filibustering tactics in the Senate which delayed enactment of needed legislation, by the appointment of uninterested or unfriendly officers to enforce the law and by the unwholesome example of states like Maryland and New York which are disloyal to the Constitution, this American policy of government has been the greatest economic, social, hygienic and moral asset of the nation. It has added over six billions a year to our wealth, has lengthened life, safeguarded health, lessened crime and drunkenness, opened college doors to youth, revived interest in religion, and stimulated countless good purposes.

The nation accepts the good things made possible by prohibition much as the lepers accepted the healing of the Christ. Of the ten healed, only one returned with thanks. The millions who are benefited daily by prohibition would receive even greater benefits if they would enlist personally in the fight for good government, for honest officials, for loyal legislators, for fearless enforcement of law, and for fuller freedom from the parasites of liquor. To these silent beneficiaries, to the timid good and to the new generation assuming citizenship duties, we appeal for larger co-operation in this New Year.

THOMAS NICHOLSON, *President*

F. SCOTT McBRIDE, *General Superintendent*

American Anti-Saloon League.

WHAT IS DOING AT OUR PARIS CENTER

Service Committee Submits November Report of Alfred Lowry As Characteristic

PREMISES:

After considerable thought, and in accordance with the advice of Carl Heath, when he was last in Paris, we have slightly modified the front part of the Centre premises.

We have prepared an attractive sign, which hangs at the entrance door, giving the list of the 11 organizations which now use our premises. We feel that this is good publicity for them and indirectly for ourselves.

LECTURES:

Following our decision to have only a limited number of lectures at the Centre, but to have these given by as able persons as possible, we have only one address to report for the month of November (in addition, of course, to those given under the auspices of the eleven organizations which use our premises). This was the address by Andre Ripert on the evening of November 11th, entitled "*Après l'Armistice*." We are expecting to have Armand Charpentier on December 8th. His subject is "*La Guerre et la Patrie*," the title of an able volume which he has just published.

Other lecturers, whom we are hoping to have the pleasure of hearing, are: Pasteur Hammel, Mrs. Atherton-Smith (on the Austrian land-settlements scheme) and the well-known economist, Francis Delaisi.

LIBRARY:

Gertrude Beck and Jane Bell are expecting to devote some time to a much needed overhauling of the library, which has been somewhat neglected since the departure of Angele Bartlett and Ella Barlow.

Gertrude Beck has resumed, after a fortnight's absence on account of illness, her invaluable visits to various members of our group.

THE Echo Des Amis:

The issue for November-December includes a rather long leading article on "Why I am a Friend," by Walter T. Mills. This was translated by Angele Bartlett from the original in the *Philadelphia Friend*.

PROPOSED PAMPHLETS:

We are hoping to publish in the near future, the address, revised, given by Henry van Etten at our week-end conference at the end of October, on the "Spirit and Aims of the Society of Friends."

We have also translated and secured permission to publish an article by A. Maude Royden which appeared last summer in the *Atlantic Monthly* (U.S.A.), entitled "Pagan Virtues and Christian Graces."

STUDY CIRCLE:

It was decided at our last Members' Meeting to organize a Study Circle which would take up the course of lessons on Part II of

the London Yearly Meeting book of Discipline. Three animated meetings have been held on the first lesson alone: "Worship and Ministry." We feel that this meets a real need and that there has been a very genuine response.

MISCELLANEOUS ITEMS:

The meetings for worship on First-day mornings have been lately so well attended that our little room seems crowded and we have been led to consider what the next step could be in case our numbers grow too large for comfort.

Two applications for membership in the Society of Friends are pending, and there have been several requests for admittance to the category of "adherents" (attainers), including Sir Thomas and Lady Barclay. Sir Thomas Barclay, now an old man, is of the family of Robert Barclay, the Apologist, and has been more or less in touch with Friends for many years. It was Sir Thomas Barclay who really brought about the *Entente Cordiale* between France and England.

We warmly welcome the coming to Paris of Susan Hoagland and Mabel Crouch, with the latter's daughter Mary. American Friends know of their valuable international work in Washington and Ithaca, N. Y.

Ethel Behrens has been actively interested in starting an International Club in Paris among the various organizations which have offices here and the diplomatic circles. It is expected that this will probably take the form, as in Geneva, of periodical luncheons and dinners. Many of us feel that such gatherings can have a real service in the promotion of international good-will.

The French Section for Friends' International Service has had a most encouraging response to its appeal for funds. One contributor sent 500 francs. This is in addition to 500 fcs. given by her for two cases of especial relief.

"We hope that we may be able to respond to a suggestion of Emma Cadbury's while in Bulgaria, that we should undertake the aid of a small village, where the refugees were not being reached by other relief agencies. We have also been invited by the French Save the Children Fund to be represented on a special committee, which is endeavoring to raise money for the relief of Armenian children.

These appeals represent very genuine needs, but, due to the increased value of the franc, business conditions in France have become very difficult, and there are already signs of an unemployment crisis. This, coming at the beginning of the winter season, means that there will be much distress and suffering in France itself, and it is, therefore, doubtful if we shall be able to undertake as much in the way of relief in other countries as we had at first hoped.

A. F. S. C. PUTS LEADING QUESTION TO US

What Will Your Meeting Do in Face of Present Need and Opportunity?

In response to one of the statements of the financial condition of the American Friends Service Committee recently published in the Friends papers, one of the newer Meetings of the Society of Friends has responded in the following way:

"We feel that it would be an everlasting reflection upon the Society of Friends if the Committee found it necessary to further curtail their work for lack of funds. We think that there should not only be no further curtailment but that every effort should be made to raise funds to meet present needs and to provide for further extension. Individually and collectively we should accept this responsibility. We therefore submit for your Committee the following proposals for consideration:

"The starting of a nation wide campaign among all who bear the name of Friends with the object of each Monthly Meeting agreeing to endeavour to raise a minimum sum each year equivalent to \$1.00 per member.

"That each Monthly Meeting accept the responsibility for the endeavour to collect this amount from their members and others who are in sympathy.

"That the American Friends Service Committee endeavour to fix, or suggest, a particular month in the year when this effort should be made.

"In proof of our faith in our suggestions enclosed please find check for \$50.00 which more than covers our membership at the rate suggested and has been subscribed by Friends and friends for this specific purpose."

The minimum amount needed from the Society of Friends in America to insure the continuance of the work of the Service Committee is very small. If the work is to go on, however, Friends in local Meetings will need to take just such responsibility as the Meeting referred to above has taken. We know that many individual Friends are often called upon to take a very decided interest in the cultivation of the Christ spirit in national and international affairs. Cannot such efforts and such concerns be made more effective if these individuals know that the Society of Friends as a whole is backing them up in their efforts? The American Friends Service Committee stands for the application of the principles and teachings of Jesus in national and international affairs. It also stands for the application of Christian principles to social, political and interracial conditions here in America. Cannot a group of people working together, who are concerned in demonstrating the Christ way of life, render a great service? The last nine years have proven that such a group can be effective. Will the Society of Friends in America adequately support this kind of work?

HOW JAPANESE MOURN DEATH OF EMPEROR

Japanese Visiting Good Will Student Interprets Popular Devotion to Imperial Family

You Americans can never understand the sentiment we Japanese cherish towards our Imperial Family," was a reply I gave on Christmas Day to an American lady, who expressed her surprise at my abruptly leaving her home at the news of our Emperor's death, and added that the death of the President of the United States could never deprive her of the pleasure of her friends' company on Christmas Day.

When a few minutes later I was seated in the bus and had time to think it over, I realized to my great shame what harsh and unkind language I had used in my answer to a person, who, out of her spirit of hospitality, tried to dissuade me from giving up so pleasant a visit. But at that moment the sad news simply darkened me all through. I even did not like to be spoken to. I needed badly to retire to a place where I might remain unmolested in deep and silent mourning for the Emperor who had just passed away.

This sincere devotion to the Imperial Family does not arise from our conscious realization of the relation between the ruler and the ruled, but emanates spontaneously from a fountainhead of loyalty which has been fed for ages by tradition and historical associations, and forms an unfailing reservoir of inspiration for the whole race of Yamato.

These apparently needless introductory remarks are given in order to help our American readers understand better the psychology of the Japanese common people who were reported to have flocked before the Palace, praying for the Emperor's recovery, some of them even practicing their "water-cleansing service" in this cold season.

The lamented Emperor Yoshihito was born on August 31st, 1879, as the third son of the Emperor Meiji. In his childhood he was delicate in health, but he grew up to be a healthy, active youth and traveled all over the Empire. He was such a clever and sympathetic young prince that once during his visit to one of the provincial cities, he outwitted the local officials by his appearance at the least expected quarters of the city to look into the real condition of the populace, which the officials had thought beneath his notice and taken care to conceal from him.

He was declared Crown Prince on November 3, 1889, and got married in 1900. The memory of both those occasions remains vivid in the writer's mind. The whole country, especially the capital was gay and glorious. Monuments are to be seen in Tokyo of those celebrations, the

Hyokei-Kwan, an art museum, among the rest.

On his father's death, he succeeded to the throne on July 30th, 1912, when his reign began under the name of Taisho—Great Righteousness. It must not be left unsaid that during his reign, Japan has stepped forward as a more-than-ever prominent, yet always cooperative member of the human family. Nor was he personally less internationally minded; he sent his two sons abroad for study and observation—an epoch-making event in the history of Japan.

It has been our constant prayer for years that the Emperor should recover from the illness which obliged him to leave his state affairs in the hands of the Crown Prince acting for him as Prince Regent. At the same time, it may be admitted that he was very fortunate in his Imperial Consort, and also in his sons. The Dowager Empress Sadako has been, and is, the object of our national adoration for her virtue and benevolence. His eldest son, the new Emperor of Japan, is revered as a personage of noble character and profound wisdom. His second son, Prince Chichibu, has won for himself great popularity among the younger generation by his talents and good sense.

The Imperial Family of Japan shall indeed verify the prediction of its august founder to be "coeval with heaven and earth."

YASUSHI HASEGAWA.

KANSAS CITY CANDLES SHINE ON

The "Candle Lighting Service" mentioned in these columns in the December 9th issue was so well received that our pastor, J. Edgar Williams has been asked to give it again on the night of January 2, 1927, at the Independence Boulevard Christian Church.

The service in the First Baptist Church, Sunday night, December 12, was rather unusual in several respects. This was the second Sunday night in the new church just completed, costing over six hundred thousand dollars. Over two thousand persons crowded the main auditorium and several hundred coming late could not get in. The service was participated in by the Mayor, a Senator and other prominent citizens. The form of the service is such that many important lessons of the Christian religion are vividly brought home to the observer and a prominent authority has characterized it as one of the best pieces of "church advertising" ever produced. It is unusual as well as dignified and reverent.

With the holding of this service in the Independence Boulevard Christian Church it will have been given in two of Kansas City's largest churches. The Friends Church feels quite honored in this distinction and is proud of its pastor in his many public attainments. As vice president of the Ministers Alliance, in the capacity of chairman of the program committee, he is bringing to the city during this winter a number of speakers of national reputation.

A PROMINENT ENGLISH QUAKERESS SPEAKS

Lady Mary Murray and Distinguished Husband Voice Peace Concern to Americans

Lady Mary Murray, wife of Professor Gilbert Murray, spoke at the Quaker Round Table in Phillips Brooks House, Cambridge, Mass., on Sunday evening, December 19. The subject of her address was "The Reason for Friends Work in Europe."

The conclusion to which Lady Mary Murray brought her hearers was that the need for the work of Friends arises out of the need for good will to build up public opinion. "The League of Nations and the World Court," she said, "provide admirable machinery for the settlement of all disputes, but this machinery will not work unless there is behind it the steam of friendliness. Such friendliness the Quaker centers in Berlin, Geneva, Warsaw, and Vienna are beginning to create in a small way."

The most touching part of the address was that in which the speaker mentioned her daughter who is now deceased and who was very influential in the relief work at Vienna. Mrs. Murray said it was the League of Nations which finally saved Vienna, by providing financial aid, but that there would have been no Austria to save had it not been for the antecedent work of Friends.

Both Mrs. Murray and her husband have been interested in the League since its beginning and have worked in the formation of a League of Nations Union in England, which now has a million and a half members. Both husband and wife were especially influential in the relief of Austrian professors when the residents of Oxford and Cambridge gave as learned men to learned men. Mrs. Murray is a Friend, a member of the Oxford Meeting.

On the evening of December 17, the people of Boston and Cambridge gave a gigantic Citizen's Farewell to Professor Gilbert Murray. At the end of his address he said: "There are three things about which I care most—Greek, poetry, and the peace of the world. I have come over to Harvard and Boston to speak about these. Perhaps there will be some who gain a new interest in Greek and will study it, for Hellenism has great gifts to give those who love her; perhaps there will be many more who study poetry, for a life which is barren of poetry is barren indeed; but I trust that everyone, in his own way, will concern himself with the peace of the world, because, if it is not maintained, there will come a general breakdown of civilization in which these other things for which we care will be no longer possible."

Said Augustine of Hippo: "Let others wrangle, I shall wonder."

What "The Laughing Buddha" Sees at Chengtu

Friends of Robert L. and Margaret T. Simkin will be glad to know of recent word concerning their safety in West China. The following extracts from letters written by Robert Simkin October 27 and 29 and November 11 tell of their experiences during the strike and anti-foreign demonstration in Chengtu and of the return of the strikers.

"On October 10, I wrote to some of you of the crisis resulting from the issuance by our student body of an anti-British statement or poster. Whether as an aftermath of this, or as a resultant of radical political agitation by certain groups in Chengtu and elsewhere, practically all British and American residents at the University and in Chengtu city are without servants, and an attempt is also being made to prevent our obtaining food. All dormitory servants and caretakers left, and even the servants of some Chinese members of our staff. The servants of the General Hospital of the United Church of Canada are also out.

"Why Americans should have been included is a question which has not yet been answered. Perhaps the agitators believed that the boycott against the British would be unsuccessful unless Americans were also under the ban. Unjustly involving the citizens of a country with which China is on friendly terms seems to have been a false step on the part of the agitators, for it has called forth much criticism of the action, and sympathy for Americans as innocent victims.

"Previous to the declaration of the boycott, which began a week ago, there had been no noticeable dissatisfaction nor unrest among the servants. When it was announced they seemed dazed, and most of them could not understand what it was all about except that somehow their country was concerned. The agitators used crafty methods, purporting to represent the government and threatening them with punishment if they did not desert their employers. The words 'foreigner's slave' would be branded upon the faces of those who refused to obey the order, etc., etc. Accustomed by centuries of tradition and training in obedience, they were paralyzed with fear; moreover it was represented that the Chamber of Commerce was backing the movement with abundant funds to pay the wages while on strike. An assessment was levied on a large number of laborers, with which first installments of strike aid have been paid. It is asserted that radicals from a distance have sent money to foment disorder, but of this I have no certain proof.

CLASSES AT UNIVERSITY SUSPENDED

"Students who left the University because of the recent anti-British agitation also played directly into the hands of the radical parties. They maintained an active

propaganda with their friends and former schoolmates until the student body was honeycombed with students disloyal to the institution. First, there were anti-British parades, yet perfectly friendly relations were maintained between the students and their British teachers; then came the issuing of an anti-British manifesto, as outlined in my last letter, and the resulting upheaval; next, the inclusion of all foreigners in rude remarks and insulting placards; until finally, as the mob spirit grew from day to day, for two or three evenings a band of hoodlums which certainly included some of the Middle School's irresponsible youths, gathered under cover of darkness and anonymity, outside one of the dormitories, hooting and yelling, 'Smash the foreigner,' and calling 'Foreigner's slave,' and other insulting epithets. Their reason for concentrating upon the particular dormitory was that its Proctor, a splendid, loyal, senior student in the University, had thus far managed to keep the lid on and not a single student of his 110 charges had left the dormitory. The agitators determined to 'get' that man who stood in the way of their purpose.

"Then came the strike of servants. The panic was now practically complete. Scores of students hastily moved their belongings from the dormitories and themselves went to hide until the storm should have spent its force. Even our most loyal students petitioned that classes be temporarily suspended, which was granted.

"The reason for this panic is that there is no government which can be depended upon for protection. Two generals are now in power in Chengtu. One is friendly to the University and will protect us so far as he is able, but he dare not too actively support the University lest he thereby lose the support of the radicals. His rival, who is about equally strong, favors the radicals. He too promises protection to foreigners, and meanwhile permits the attempt to starve them! Still less does he protect those Chinese servants or students who are loyal to the University and who wish to go on with their work normally. The gateman at Green Dragon Street, the Friends' meeting compound in the city, remained at his post. Today he was seized by about three hundred men, dressed in white with the characters, 'Destroy country slave' (Traitor), and paraded through the streets, notwithstanding the fact that he is an old man and has no other means of livelihood except that of gatekeeper.

"Even the wet-nurse whom we had found it necessary to employ for our baby did not dare to stay and left the first day of the strike. For a few days we kept two cows, one to provide milk for the Sewells, a Friends family at the other end of the

campus, and one in the basement under the porch of our house. The calf of the former cow died, whether poisoned or not we do not know, and the cow was so wild and afraid of foreigners that they could hardly milk her. It was so difficult to get sufficient grass for the other cow and calf that the owner who is also our cook when he is permitted to be, has now taken her away again so as to get food for her more easily. He supplies us and three other families with milk by methods which one of the beneficiaries called 'bootlegging.'

"Nevertheless we are by no means in such straits as you might imagine. We laid in a good supply of staple foods just before the strike began, and every family normally keeps a storeroom fairly well supplied with provisions purchased in quantity. Twice, a church member from the city has purchased vegetables and brought them to our door early in the morning. Our friends bring in a piece of meat or some peas or fruit, so we have really not been in need. We have nearly a year's supply of fuel.

"Curiously enough, the carpenters and masons employed in building the Medical-Dental Building and the Education Building have thus far refused to quit work. When they come to work they often bring a piece of meat, or a goose or some other article of food. The picketing is not so strict but that such foods can easily be brought to the campus. Foods can also be bought in the city. If the situation grows worse we shall go out into the country and buy direct from the farmers.

"Several times there have been reports that the servants of Americans were about to return to work. Once it was on condition that Americans would agree not to help their British colleagues. This of course we are unwilling to agree to. How long the boycott will continue it is impossible to predict. A number of the students are working very hard to reorganize and make it possible to resume classes, but it is difficult as the lives of several of our Chinese teachers have been threatened.

"The Strike Society recently seized a man named P'en who is foreman in the Canadian Methodist Mission Press and had thus far kept his workmen from molestation by providing food and lodging for them on the Press compound so that it was unnecessary for them to go on the street. Mr. P'en's Chinese friends immediately bestirred themselves and secured his release. Our Chinese friends are probably in greater danger than we are. They need our prayers and sympathy in this testing time."

THE STRIKE ENDS

November 11: "The boycott and strike against British subjects and American citizens came to an end last Thursday after fifteen days. Americans inside the city got their servants a few days earlier. The baby's nurse has now returned, so Dorothy is again getting the food she needs.

"How long the present conditions will last
(Continued on page 16)

Is Indiana Among the Prophets?

A Holiday Conference That Was Different

At the Friends Meetinghouse in Muncie, Indiana, on December 30th, an experiment was tried which surprised even those who planned it and which promises far-reaching results. At the call of the Yearly Meeting Committee on Religious Education, about fifty-seven persons gathered on one of the coldest days of the winter, coming from all sections of the Yearly Meeting, over snow-packed roads because of their interest in a new kind of conference. Members of every Yearly Meeting Committee, officers, Quarterly Meeting superintendents and pastors made up the group, which gathered for the opening session at 9:30 A. M.

Frank J. Long, pastor at Marion, Indiana, led the entire group in a period of worship, after which William J. Sayers from a safe vantage point as chairman, plunged everybody present into a verbal examination based upon a new "Primer" which the Committee on Religious Education is preparing for print. "Who was the founder of the Society of Friends? When did he live and preach? How many Friends are there in the world? How many congregations in your Quarterly Meeting? How many Quarterly Meetings in our Yearly Meeting? Who is Clerk of the Five Years Meeting? Which is the oldest American Yearly Meeting? Name and locate eight Friends Colleges in the Five Years Meeting?" These and other questions were hurled in rapid succession upon the surprised victims whose names were called out at random by the chairman.

Confidentially, we think the class surprised its leader almost as much as he surprised them by the creditable showing they made of ability to pass with high grades. Fifteen minutes of this shower bath of questions set us all aglow and really did "prime" us for what was coming.

EVERYBODY WORKS IN INDIANA

The remainder of the morning was given over to presentation by each committee in turn, of its program of work for the current year, punctuated by a physician's alarm clock which rang down each committee at the end of 12 minutes and gave 6 minutes following each presentation for questions and discussion. One outstanding impression made was that practically every committee was at work and had definite plans and goals for the year. Work was planned to meet real needs in practical ways. The Religious Education Committee is putting on "Religious Education Chautauquas" at the call of Quarterly Meetings, also offering expert assistance in establishing week-day religious education and daily vacation Bible Schools.

Young Friends are developing community singing groups, planning more

active service at Yearly Meeting, purchasing a summer camp site and promoting entertainment programs to raise extra money for the United Budget.

The Temperance Committee has organized a speakers' bureau, offering speakers on law enforcement upon call from any Meeting; also offers temperance plays and pageants for presentation by children, and recommends the moving picture film, "Lest We Forget."

The Foreign Mission Committee is promoting more definite prayer for missions; more missionary reading, educational programs and five minute talks; also cooperation of superintendents of all departments in every local and Quarterly Meeting, and cooperative visits which will reach every congregation with personal presentation of all departments of the Yearly Meeting work.

The Home Missions and Social Service Committee is urging Reading Contests in every congregation, furnishing directions for such contests and a list of inexpensive books and pamphlets on all phases of Yearly Meeting work; also providing educational home missions programs for special days, and urging at least one sermon on the Queries by every pastor.

The Evangelistic Committee is encouraging an evangelistic spirit in all phases of our activities as church members, urging enrollment of a group of systematic givers in every congregation and an increase of Quarterly Meetings making regular monthly payments of one twelfth of their pledge to the United Budget. Four Quarters out of sixteen now pay one twelfth each month.

The American Friends Service Committee of the Yearly Meeting is planning to cooperate in establishing a mid-western office of the Committee in Indiana, and the Book and Tract Committee is publishing a combined catalogue-directory of all Yearly Meeting lending libraries operated by the different committees.

The Peace Committee stated its plans for continued promotion of Peace Oratorical contests and observance of Armistice Day with Peace programs; also gave a practical demonstration of ways to use current newspapers and magazines by reading first an extract from President Coolidge's speech at the recent anniversary celebration of the battle of Trenton in which he called on America to lead the way in international disarmament by refusing to endorse appropriations for new war equipment. To this the Conference responded unanimously by a spontaneous resolution of endorsement and encouragement for President Coolidge, to be forwarded to him at once by telegram. A second reading from the current press gave a quotation from a

new school history which accuses Napoleon in no uncertain terms of sinning against Europe and civilization by his militaristic pride and his wars.

GOALS OF PURPOSE

The Yearly Meeting Executive Committee stated its four goals for the year, which in addition to two already stated by the Evangelistic Committee were as follows:

Financial support of our United Budget for benevolences beyond our allotment of \$30,000 to the extent of our ability to give and to earn. Acceptance of the challenge to "go the second mile" as a Yearly Meeting, in ministering through our denomination to the spiritual needs of the world which are infinitely beyond any limit expressed in figures suggested by any committee.

Five Minute talks, frequently, in every congregation on every department of our united benevolences; to be given, if possible, in the morning meeting for worship.

This sharing of plans by each committee with all the others, suggested at once possibilities of helpful coordination and stimulated cooperation and enthusiasm which made every one feel the occasion had been well worth difficult travel in zero weather to get there. A stenographer had been employed in advance, whose reports of all committee plans and discussions, taken down during the sessions, will be sent to every Monthly Meeting. In some cases, this report may be added to the list of titles suggested for reading contests in each congregation and thus extend knowledge of Yearly Meeting activities to scores of members heretofore without much contact beyond their local groups. The conference was in fact, a get-together day for the active working agencies of the Yearly Meeting and revealed possibilities of service which made all eager to move forward together.

In the afternoon session, Oscar Trader led in opening prayer and Ancil E. Ratliff as presiding chairman, called on three pastors in turn to give fifteen-minute messages, each followed by twelve minutes of discussion.

GETTING STARTED "SOON ENOUGH"

When William J. Sayers ably presented the great and perplexing question of making Christianity attractively appealing to boys and girls, there was no doubt as to this being one of the most vital problems which the church has to face. A few years hence and the educational institutions, farms, business houses, professional offices, pulpits, legislative halls and homes of the land will be controlled by the boys and girls whom we see daily. The story of the boy who "ran fast enough but didn't start soon enough" to catch the ferry boat and get home to dinner, was to the point. Now is the time to conserve our young people.

H. Clark Bedford, speaking on "Building for the Future," urged unfailing recognition of personal experience of God and fellowship with him as the historical and abso-

(Continued on page 12)

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

NINETEEN TWENTY SEVEN

Over the threshold of the New Year we pass to find ourselves making new contacts and using new outlets for expression that our lives may become richer and fuller as experience accumulates. An open door invites to a new room; for us to possess, at least, to occupy for a time, as we journey forward toward life's goal. An open gate to a new field for service urges that we immediately put our hands to the plow and keep our eyes fixed on the stake in the distance that the furrow may be straight for those who follow. An open pass through the mountain fastnesses of the great unknown, a new tunnel admitting to the larger life that crowns all former developments, makes possible our advance into unexplored territory where we may further represent our Master, Jesus Christ, and promote those interests entrusted to us who follow him, as implied in the prayer, "Thy kingdom come."

We enter to go somewhere, to do something, to become somebody, and the thrill of adventure stirs us deeply as we take the step. Life in its earthly phase has not yet closed for us, although another milestone has been reached and passed. Confidence is still imposed in us by a gracious heavenly Father as we are thrust forth by the movement of time into a new realm. The fact that God believes in us, puts his Spirit into us and sends us forth to do his bidding, is an asset to be greatly prized. Keenly conscious that we have not yet attained to our full spiritual stature, nor accomplished all that we might do for others in His name, we welcome the new opportunity and gird up our loins for a new record. The new year is before us to be made the best of all that we have known and, through divine power assisting, we begin to make 1927 the climax of attainment, the culmination of all previous accomplishment, because God expects it of us, our best friends expect it, and the inward urge demands our best effort.

When Ezekiel saw waters issuing from under the threshold of the door of the temple, waters that increased from a trickling stream and a babbling brook to a mighty flowing river; waters when measured went from ankle deep to knees, to the loins, then waters to swim in, he recognized the accumulations of progress during the four periods of measurement. Like the seasons of the year, in the march of progress from seedtime to harvest, from the undeveloped initiatives of good things to come to the realization of those things as a result of planning and persistent effort, until the

cycle is complete and the tide carries us onward as waters to swim in, there are developments to be striven for and blessings to be used at the proper time, if we would become more Christ-like and serve more adequately our generation.

The prophet began at the threshold and was led from point to point, appreciating at each place of measurement, not only the degree of progress made, but also the accruing advantages of accumulation, and drew helpful lessons applicable to our time and to us as we follow the stream of life during this new year. These servicable waters from the sanctuary of God, life-giving, becoming more abundant as they serve the trees on the banks of the river, with fruit for food and leaves for healing, and as they yield fish for those who cast their nets, are full of suggestion for the possibilities the new year holds in store for us. As we see and understand, advancing as we are led and acting as occasion requires, we shall be enabled to make 1927 the best year thus far in the twentieth century and even since the dawn of the Christian era. Accordingly, we wish you a happy, successful New Year, that in material and especially in spiritual things you may prosper.

THE PATHS MADE STRAIGHT

BY WILLARD O. TRUEBLOOD

As a forerunner, John was a master. Crooked places were made straight. Expectation ran high. His message, his method, his symbolism, certainly will command the attention and respect of all ages and must be of tremendous importance. It is at this point that the real understanding of John's heart and the greatness of his character break through and reveal the "hot spot" of his divinely energized personality. Note the majesty of his words. "He must increase, but I must decrease. He that cometh from above is above all." "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Spirit and with fire."

In the face of what would have been a fatal crisis in the life of the lesser soul, and in the light of John's heroic ministry and his subsequent evaluation of it, Jesus' appraisal of John has new meaning. "I say unto you, among them that are born of women there is none greater than John." Because John had done such an important piece of work and because he had properly evaluated it, is the reason which lies back of this glowing tribute.

The Church may well pause and consider this lesson. There is a human as well as a

divine element that should enter into our efforts. All our material equipment, all our human planning, all the symbolism of John are but a means to an end. They have a place and are worthy of careful consideration. Crooked places need to be made straight; the acceptable year of our Lord needs to be proclaimed; the deep emotions of the multitude need to be aroused; a spiritual expectancy should be awakened and all of this lies within the reach of any John the Baptist of today. It is folly to decry the human side of our church enterprise. Better buildings and more efficient equipment are needed. All the talents in teaching, music and organization should be called into action. Any sane method in getting the attention of the people is not out of harmony with John the Baptist and his program. The forerunner for Jesus Christ in this century will find humanity responding much as did the multitudes in Palestine when the first forerunner made his appeal.

The camel's hair dress and leathern girdle and flowing prophetic locks may be lacking. In their place are stately buildings, refined music, a cultured ministry, refined social atmosphere, public respectability, and an air of moral decency. Nor is there lacking in much of this an element of reverence and worship. But it is well to evaluate all this in the delicate scales which John used, to measure his part in the great program.

Standing alone and ending with mere human equipment and activity; filled only with the outward and earthly; the church as an institution and its members as factors in Kingdom progress, are empty and impotent. But when considered as a means to the end which John sought, all our outward agencies may be marvelously owned and blessed of God.

Whittier, Calif.

CHRISTIAN EXAMPLE

BY EDGAR A. GUEST

I'd rather see a sermon than to hear one any day;
I'd rather one should walk with me, than merely show the way.
The eye's a better pupil, and more willing than the ear;
Fine counsel is confusing, but example's always clear;
And the best of all the preachers are the men who live their creeds
For, to see good put in action is what everybody needs.

I soon can learn to do it, if you'll let me see it done;
I can watch your hands in action, but your tongue too fast may run.
And the lectures you deliver may be very wise and true,
But I'd rather get my lesson by observing what you do;
For I may misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you live.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of The American Friend.

WOULD BEGIN NOW

Editor THE AMERICAN FRIEND:

In your issue of December 9, William C. Allen quotes David Lloyd George as saying: "The supreme task of the rising generation is the abolition of war. Youth must substitute organized justice for organized violence. The most horrible, the most devastating and the greatest war will yet come unless youth tears that idea (that war is inevitable) from the heart of civilization."

Are we asking the youth of the rising generation to break the chain that we have forged that binds us with fetters of steel to the war system? Is it not our duty to break those bands and give to the future generations, the heritage of peace? The nations of the world are united in their desire for a peace plan that will prevent wars between the nations.

God is able to lead us into that promised land of peace. There is no time like the present. Why should we wait?

A READER.

What Cheer, Iowa.

WOULD TURN ATTENTION TO WORK AT HOME

Editor THE AMERICAN FRIEND:

In your issue of December 9, 1926, page 803, I read with much interest a letter from "B. W. B." regarding our mission work, and opportunities for young Friends in service abroad.

I feel very deeply that the attention of these young Friends should be turned, at least for the present, to service in our churches at home. The need in them is very great, and upon the meeting of that need hangs the future welfare of our church organization. We cannot expect to support adequately a foreign work when the church at home is languishing for trained and efficient leaders. We must have them if we survive.

The great weakness of the Friends Church today lies in its lack of organization, concentration, and unity. We have spread ourselves over too broad a field. The forces of evil work through many highly perfected and effective organizations. This is no time for controversy among Christians, and particularly among those who call themselves Friends. It is high time that we as a church did more with our minds and less with our emotions.

Our Friends colleges are turning out hundreds of young people every year, many of whom are anxious to serve the world in some capacity. Is not this need a challenge to the leaders of these church schools to inspire many of these fine young people with a desire to serve in the home church? Is

it not time that we had suitable courses of training for this service in some of our colleges? Is it not a duty of our congregations to cooperate heartily with these leaders and support them well? Many have gone to other churches because of lack of training, support and cooperation in their own.

When these conditions are adequately met in the church at home and not until then, will we be able to give to the foreign field the support it deserves.

HAROLD A. SANDERS.

Pasadena, Calif.

PRESENTS QUESTION FOR DISCUSSION

Editor THE AMERICAN FRIEND:

Perhaps the most outstanding difference between the Five Years Meeting Group of Friends and other Groups, meaning Philadelphia, England, and elsewhere, is the so-called Pastoral System of the former; the salaried minister in contrast to the free gospel ministry as it is styled. This is not in defense of either form, realizing the conditions that brought about pastoral support, and the Conservative opposition to it, as evidenced in non-pastoral groups.

The question that is asked is this: Is there a need to-day for ministers among Friends, who gain their livelihood in other ways than from preaching? Should we have the business and professional man or woman as recognized and useful ministers of the Word of Life? This was considered one of the primary differences between Friends and other denominations at one time. Have we outgrown, or grown away from this? Is it just a difference, or is it a way of life? Is it practical?

Does the Pastoral System encourage or discourage the ministry of members within the group?

I should like to see this matter fully and freely discussed through the columns of THE AMERICAN FRIEND for I somehow feel that much of our democratic tradition hinges around this question.

JOHN W. DORLAND.

Pasadena, Calif.

COMMENDS PLANS OF Y. F. SECRETARY

Following her letter in THE AMERICAN FRIEND in issue for December 2, Elizabeth Marsh received the following communication of greetings from Wessington Springs Quarterly Meeting held at Harmony, S. D., December 4 and 5:

Elizabeth Marsh, Young Friends Secretary of the Five Years Meeting:

We heartily commend thee for thy effort

to have young Friends groups discuss the subjects of Peace and War, as referred to in thy article in THE AMERICAN FRIEND relative to young Friends wanting other subjects for discussion than Peace, etc. We believe thy ideas are correct—that our young people should know Friends' principles and the Bible teachings showing how Christ taught good will and never war. Can we have a warless world while professed followers of Jesus advocate preparedness and military training? May thy stand be ever for Christ and never compromise with selfishness and the war spirit.

ELIZABETH HANSON, Clerk

GRACE SCOFIELD, Asst. Clerk.

DECIDE BEFORE THE TRAIN STARTS

Editor THE AMERICAN FRIEND:

"Train for all points west! Omaha! Lincoln! Denver!" etc. "Decide which way you are going before the train starts!" You may have heard this if you have been in the station at Marshalltown, Iowa.

There seems to be plenty of evidence that there are persons and groups as well, that start out the new year's work without the various goals and plans being decided upon or even outlined.

Programs are important when in the hands of those who get their enthusiasm, not from the program, but from Him who said, "A new commandment I give unto you that ye love one another as I have loved you."

General Booth had this enthusiasm when he remarked to his wife, "I have fallen in love with the world's unlovely" and he proceeded to organize the Salvation Army.

"Whatsoever He saith unto you do it," Jo. 2:5, has seemed to be the verse impressed on my mind that I should live by for 1927. Is this command any less important or practical today? Christ took that which was only of common value and made it into the wine of real worth. He can yet take our lives and prayers which are of little value without this command and obedience and bear his message to the world.

When the war was on hand, President Wilson, as we all remember, proclaimed a time of special prayer for the peace of the world. Is it any less important that we should make this year 1927 a time of special prayer for world peace? I will try and I am writing this little message hoping that there will be others that feel the same concern.

C. J.

New Providence, Iowa.

MAY NO YOUNG FRIEND MISS HIS CHANCE

The Board of Young Friends Activities of The Five Years Meeting

Dear Friends:

Your Christmas Greetings had a magic power. Sitting in front of the fireplace in our charming little home, which God's kindness permitted us to build during the last

months, I was looking at your Christmas card, and while I did so, it turned into a screen upon which the charming grounds of the Oskaloosa campus, as I saw it last summer, reappeared. Many a dear face smiled on me and many a voice, familiar from our precious vespers seemed to ring in my ears. When I left Penn College, I knew that I was loaded with treasures which you most generously had showered upon me. But just how valuable and lasting they were, I can only say now, after I have made them my own and used them hard as chances offered themselves. The physical and spiritual surroundings of the Conference, the honesty of the leaders and the readiness of the young people to make the Conference a real and actual event in their lives, has greatly impressed me and has shown me the great chance, which everyone of us has in regard to our young people. As chance spells responsibility, I have tried to stay in contact with Friends activities as much as possible. Our little local Meeting offers many opportunities and once a month I go to Philadelphia in order to attend the Meetings of the A. F. S. C., a much longed-for opportunity to get new inspirations. Lately the increasing interest and the cooperation of Friendly groups which formerly did not include the A. F. S. C. into their regular program is very encouraging. The task is so vast and the possibilities for work are so manifold, that every Friend must lend a hand unless he forfeits the most precious chance of devoting his life—no matter what his outward circumstances may be—to the work in the vineyard of the Lord, as it presents itself to us, in *our* days, days which pass on quickly and never come back. A lost chance is the only capital that can never be recovered. May no Young Friend of the Five Years Meeting miss his chance, this is my New Year's wish, in which Florence Gramm cordially joins me.

Sincerely yours,

Reading, Penn. HANNS GRAMM.
119 So. Ave., West.

IS INDIANA AMONG THE PROPHETS?

(Continued from page 9)

lutely essential foundation for all our denominational building. Starting with this foundation, to be expressed in daily living without need for lengthy creed, he urged further that building always demands *money*, and declared with assurance that Quakerism can have no future unless Friends learn to give *more* money, to give *systematically*, and to be no longer afraid to talk finances, to welcome discussions of budgets and dollars as positive and joyful spiritual activity. A third essential in building, he told the conference, was expert direction by trained leadership. He asked boldly how Quakerism can hope to have any future if we entrust its building to a ministry without training or adequate education.

Charles M. Woodman, speaking next on "Quaker Loyalty," reminded us that Luther,

Erasmus, Fox and other men of their day were quite unconscious of living in the midst of a great Reformation. We ourselves likewise, do not realize the marvelous reformation going on today, which is making over the world, and of which present youth movements are part. If we as Friends, he urged, are to be loyal to our inherited obligation to apply Jesus' way of living to international relations, race relations, industrial problems and other social questions, we must meet and minister intelligently and effectively to the needs of our generation and of our world in every phase of life. How can we do this, how can we be loyal to the responsibilities still laid upon us as Friends, unless our leaders understand these issues and have vision and courage to meet them. If we would be loyal, there is upon us a great responsibility to seek out and liberate for leadership those persons who do know the world's needs today, who have studied and understand God's message through Jesus for our own twentieth century world in all its complexities. We must put forward as our leaders those who have unquestioned ability for effectual service in these practical phases of living and can speak the language of Christian human relations.

If this conference of Indiana Yearly Meeting committees is a safe guide as to the spirit which is abroad among Friends, and the objectives which are being made goals of activity in our congregations, surely the next year will reveal gains in many ways. Dare we trust Indiana's committees as foretellers or forthtellers of what Friends have it in their hearts to do this year?

Is Indiana Yearly Meeting among the prophets?
R. M. S.

ENJOY MISSION STUDY

Friends at Centerville, Indiana, have just completed a six weeks' special missionary study course, based upon Sailer's "The Moslem Faces the Future." This book was used as a text and much outside material was used to supplement the course.

The class met at 6:00 P. M. each Sabbath evening with one person as leader. At this time assignments for outside reading were given to members of the class from: "The Moslem World of Today," by John R. Mott; the Koran; "The Moslem World in Revolution," Cash; "Mesonid, the Bedouin," "Habeeb," a boy of Palestine, by Mary Entwistle; "Pen Journeys to Palestine Villages" by Mildred E. White; "Friends in Palestine," and articles in current magazines, such as *Atlantic Monthly*, *Literary Digest* and *THE AMERICAN FRIEND*.

After assignments, there were reports made on the reading of the previous week, and then the lecture based on the week's chapter for study in the text was given. The large map of the Mohammedan world which may be had from the Friends Book and Supply House at a nominal sum was very helpful in getting a grasp of the Moslem situation.

In order to interest the entire membership in some phase of the study, an illustrated lecture was given one evening at the 7:00 o'clock meeting by using the slides "From Eli to Rufus," which show in a very fine way the work of Friends in Palestine.

On the first Sabbath evening after the close of the course of study Mildred E. White, who is at home on furlough from Palestine, visited the meeting and gave a splendid lecture on the work in the schools there with which she is so familiar.

WARD APPLEGATE.

MISSIONARY STANDARDS IN WESTERN

The Foreign Missionary Committee of Western Yearly Meeting has issued an attractive twelve page Year Book for the direction of its Committees in the various local meetings of the Yearly Meeting.

The Committee appreciates the task of its local committees and endeavors to systematize the work by thoughtful suggestions for committee work in each month of the year as for instance: September was set apart for complete organization; November for United Mission Study; February for co-operation with the Home Missionary Committee of the Yearly Meeting; March for rounding up the fiscal year, etc.

More than a year ago the combined missionary forces of the Yearly Meeting issued "Missionary Standards," not so much to grade the work of the local meetings as to give intelligent direction to uniform work.

Each "Standard" has its numerical value and the Year Book is designed to aid any meeting following its direction to grade 100 percent in Foreign Missions.

This Foreign Missionary Committee has also distributed 800 copies of the Foreign Bulletin to its constituency the past quarter. The "Missionary Standards" are as follows:

I. (a) Representative Home and Foreign Missionary Committees, (5 points each) or one committee representing both, (10 points.)
(b) A Woman's Missionary Society, (5 points.)

II. (a) Missionary Instruction in the Bible School once each month, (5 points.)

(b) Regular Missionary Instruction in the Young People's Group, (5 points.)

III. (a) Foreign Missionary Study Class or Foreign Missionary Reading Contest by the Meeting, (5 points.)

(b) Woman's Missionary Union, Foreign Missionary Study Course, (5 points.)

IV. (a) Home Missionary Study Class or Home Missionary Reading Contest by the Meeting (5 points.)

(b) Woman's Missionary Union, Home Missionary Study Course, (5 points.)

V. (a) Use of Missionary Pageants or Programs, (8 points.)

(b) Use of Missionary Posters, (2 points.)

VI. Missionary Sermons or Addresses, (7½ points.)

VII. Seasons of Prayer for Missions in Prayer Meeting or Meetings for Worship, at least Quarterly, (7½ points.)

VIII. At least one month of Stewardship Education (10 points.)

IX. Fifty per cent of the church membership giving systematically, i. e. weekly, monthly, or quarterly, (10 points.)

X. Contributions forwarded monthly, (10 points.)

QUAKERDOM · AT · LARGE

The Golden Medal of Honor of the Austrian Republic was recently presented to Emma Cadbury, head of the Friends Center at Vienna, in recognition of Friends work there for traveling teachers. She acknowledged it appropriately on behalf of the Society of Friends.

James E. Kimber, formerly a member of New England Yearly Meeting but now of California Yearly Meeting, acted as chairman of the Oakland, California, Commemoration Committee, which gave a Woodrow Wilson Commemoration Luncheon at Oakland, December 28, which was widely attended and addressed by well-known speakers of Oakland and Berkeley, including Dr. Aurelia Henry Reinhardt, President of Mills College.

Joseph Burr, an English Friend who spent a few months recently in the Near East investigating the condition of the Armenian refugees and obtaining facts of the situation, has written a book entitled "The People of Ararat" presenting the results of his observations. He made the visit under the auspices of the Meeting for Sufferings of London Yearly Meeting and English Friends are anxious that the book may be widely read as a means of influencing a just settlement of the Armenian problems.

Yasushi Hasagawa, one of the three goodwill students from Japan who are visiting our country under the auspices of the American Friends Service Committee and who has written for our readers an article interpreting the passing of the Emperor of Japan in its relation to the Japanese people, is being kept busy in and about Philadelphia addressing various groups. He is proving an effective interpreter of Japanese life and ideals and is undoubtedly contributing toward better understanding between the two countries. Similar contributions are being made by the other two students as opportunity offers.

The annual Faculty-Student banquet at Guilford College, December 18, was a surpassing success. Samuel L. Haworth presided as toastmaster and prepared the company for the coming of Santa Claus in the person of President Binford who, in the traditional manner of Christmas presented the members of his collegiate family with gifts. To Julia Junior he gave Fellowship, accepted by Ira Newlin for his class; to Fanny Freshman, a Guilford pennant, accepted by Elizabeth Braswell; to Sampson Sophomore, a small model airplane symbolizing a worldwide view point, accepted by Frances Osborne; and to Solomon Senior, an American flag in token of the national recognition which Guilford can now confer

upon its Seniors, accepted by Sydney Winslow. Then Santa Claus himself was introduced and presented, by Henry Tew for the student body, a twenty-one jewel Gruen watch as an expression of their deep appreciation of the many gifts which by his indefatigable work he is continually giving to Guilford College.

Words of greeting and appreciation for what has been done for Oak Grove Seminary, the Friends school for girls at Vassalboro, Maine, have come from Robert and Eva Owen, the principals of the institution. They say many good things about the Seminary with unlimited influence as it trains future citizens to be strong in body, alert in mind, pure in thought and high in purpose and then add: "Since Oak Grove's friends have come to expect us to tell the most imperative needs of the school at this season, we are admitting that it would help a great deal if we had some new reference books, more apparatus for the use of the excellent new physical director, a scholarship of \$100 and one of \$150 for two lovely girls, new hymn books, a drinking fountain for the first floor and about \$2,000 for maintenance which we hope may be made up from a large number of small contributions. No gift is too small to be welcome, and the value is multiplied by the spirit of the giver." Funds are increasing for the new dormitory needed so urgently, and the new Art Department is a distinct addition that parents warmly approve and in which the girls find happy self-expression. Oak Grove is gaining prestige every day as a school for girls and the future seems full of promise.

Samuel E. Hilles of Cincinnati, Ohio, is preparing memorials of the Hilles family and more particularly of his grandparents, Samuel and Margaret Hill Hilles, of Wilmington, Delaware. Samuel Hilles was long the assistant clerk of Philadelphia Yearly Meeting (Orthodox), and was the first superintendent of what was then Haverford School, after retiring from the ownership of a very successful Girls School in Wilmington. The history of Haverford College refers to him as "a man of singular urbanity, gentleness and sweetness of Christian life." He is thought to be a descendant of Richard Hilles or Hills of London who, a century before George Fox, had many of the same convictions as to interpretation of the Scriptures and individual relation to God. In

furtherance of the endeavor to connect his earliest known ancestor in Ireland, a David Hilles, father of Hugh who emigrated to Pennsylvania in 1747, with Richard Hilles' descendants, he expects to sail, January 22, for Ireland, and later cross to England and again to Geneva. Expense has not been spared in gathering materials from many sources, in this country and abroad, which he hopes to publish in the spring of 1927 at a probable cost of five dollars a copy. The edition will be quite limited and advance subscriptions from those interested will greatly assist in deciding for a sufficient number. He may be addressed at 911 Marion Avenue, Avondale, Cincinnati, Ohio.

About sixty Friends and neighbors gathered at the home of R. W. and China K. Townsend, north-west of Central City, Nebraska, near the college, to join them in the celebration of the fiftieth anniversary of their wedding. An improvised Old Well was placed conveniently and put in operation. As the Old Oaken Bucket was lowered and drawn up again it was filled each time with the essential and refreshing water of friendship. Many letters of appreciation were brought up and read to the delight of all present. Gifts, also, this magic well contained. In addition to the personal gifts, the Meeting presented to them a sugar and cream set of hammered sterling silver with gold lining. R. W. Townsend was born near Centerville, Indiana, China K. Townsend near Tazwell, Tennessee, migrating with her parents at the age of four years to Indiana, where she lived until they were married at Webster, Indiana, in 1876, the minister being Jehu Jessup. They immediately went to Iowa, remaining there one year, and then moved to Scotia, Nebraska, living there also only one year. At that time they took a claim six miles southeast of Greeley, Nebraska, where they lived for twenty years. Desiring to be near a school for the education of their children, they came to Central City the first year the college began its work, and built the home where they now live. R. W. Townsend has been a member of the College Board from the beginning of the school and the family have been loyal supporters of the Meeting.

NEWS OF OUR MEETINGS

The Christmas service at the Farmington (N. Y.) Meeting was held on the twenty-sixth and consisted of a devotional period conducted by the pastor, exercises by the children, "White Gifts for the King's Birthday," and the story, "The Place Where the Young Child Lay." Approximately \$25.00 was given to various objects, local and otherwise. The most significant "Gift," however, was signed re-

SECOND SEMESTER AT
FRIENDSVILLE ACADEMY
FRIENDSVILLE, TENN.

Starts the 12th of this month.

Send for catalog.

quests from eleven of the young people for membership in the meeting. Others are considering the invitation and there is reason to believe that several may reach a decision in the near future. These decisions were made without any undue urging or emotional excitement, but partly as a result of a study class conducted by the pastor, partly an echo of the Young Friends Conference held at Union Springs, and in some cases the conclusion of rather long deliberation. The matter was carefully and calmly considered, and they will be a decided gain to the meeting. None of them was connected with the church as associate members.

The fathers and sons of the First Friends Church of Des Moines, Iowa, had a fine time together at the church parlors on Friday evening, November 26. O. M. Homan had charge of preparing the meal which was served by his assistants. Ninety men and boys sat down together to enjoy the banquet and the program which followed.

Friends have purchased a church building at Belleville, Kansas, and furnished it and have called Francis M. Jones and his wife to be pastors. The meeting for worship has been organized and is progressing nicely in this town of 3,000 inhabitants, the seat of Republic County. It is a part of Mill Creek monthly meeting in Pleasant View Quarterly Meeting, Kansas Yearly Meeting. This is the first effort by Friends in this place.

Among other church activities that the Citrus Heights Meeting, Roseville, California, is entering into, will be the observance of the "Week of Prayer" at which time the pastor J. R. Wright expects to conduct a series of cottage prayer meetings each evening for the week. All the regular services of the church are being carried on with much interest. The four Christian Endeavor societies hold regular meetings at 6:30 Sabbath evening which is followed by an hour of worship. Prayer meetings are held on Wednesday and Thursday evenings, the former being held specially for the young people, which has continued for the past year with an average attendance of twenty. On the evening of December 19, the church in co-operation with three other churches in the San Juan High School District gave a pageant in the High School Gymnasium entitled "When the Star Shone." About fifty people from the different churches took part in the pageant. The evening program was opened with two selections by the orchestra from the Citrus Heights church, about five hundred people were in attendance and all declared the evening a great success.

Cincinnati Monthly Meeting of Friends reports the sale of their Meetinghouse at the corner of Eighth and Mound Streets, Cincinnati, Ohio, where Friends have worshipped since 1868, and after January 15

will meet for worship at Clifton Avenue and Calhoun Street, on the first floor of a Masonic Temple. They plan to secure a suitable lot and build a new church that, with the new building a reality, new life may flow into their meeting. The best wishes of many Friends attend them in this forward venture.

After a stirring sermon by Andrew F. Mitchell on the subject of relations between the U. S. and Mexico, the Oskaloosa Friends voted Sunday, December 26, to send copies of the following letter to President Coolidge, Secretary of State Kellogg, Senator Borah and the Iowa senators: Believing that our nation should do all in its power not only to keep peace but to win the trust of other nations by fair dealings based upon the Golden Rule, we, the members of Oskaloosa meeting of Friends in the State of Iowa, numbering about five hundred, wish to urge that the Government of the U. S. adopt a conciliatory policy toward Mexico, either by direct diplomatic acquiescence to its laws or by referring present disagreements to a court of arbitration. The letter was signed by the pastor and the clerk of the monthly meeting.

Oskaloosa Sunday School observed Christmas with a program at 4 o'clock the afternoon of December 26. Beginners, Primary and Junior departments furnished a miscellaneous program, the classes gave white gifts amounting to \$110.00 and the young people's division under the direction of Special Day Superintendent Cora Mattison assisted by Jessie Williams and others, presented The Nativity, a pageant beautifully portraying the scenes of the first Christmas.

The Friends Sunday-school at Hopewell, Kansas, gave a nice program on Christmas eve. The following Sunday at the close of the morning service, the pastor welcomed twelve new members into the fellowship of the church. As the people passed out treats were given to the one hundred sixty present. Since the revival held in November one or

two cottage prayer meetings each week have been held which are times of great blessing, as also are the regular church prayer meetings with a large attendance. A Young People's meeting Sunday afternoons for prayer and Bible study is being conducted by the pastor with a hearty response in attendance and interest. With one or two exceptions, the recruits are standing true and the outlook for the church is bright and full of encouragement.

Cottonwood Quarterly Meeting was held at Emporia, Kansas, December 17-19. The meeting on Ministry and Oversight was Friday afternoon and in the evening Bertha Stubbs Sumpter brought a live missionary message and emphasized the pressing need for funds at this time for this work. Next morning, M. F. Swafford, Yearly Meeting Superintendent, in his forceful way, presented the needs of the church, spiritually and financially, and the responsibility in strengthening the work begun by raising the Yearly Meeting budget and meeting all financial obligations in the departments of church work. The noon luncheon and social hour was greatly enjoyed, and was followed by the business session. Sunday morning, Luther Dillon, pastor at Cottonwood, conducted devotional exercises, and Bertha Sumpter gave a heart-searching sermon from the words "Go Ye." The foreign, home and neighborhood fields were white and we should go with love, prayer and money as God has prospered us. Again, at the Christian Endeavor rally in the afternoon, Bertha Sumpter gave a helpful message to the young people, full of advice and encouragement. The attendance was unusually large, the weather being especially favorable. Cottonwood and Walnut Grove meetings came in a body Sunday morning and worshiped at Emporia, and Bertha Sumpter spoke at Cottonwood in the evening.

Elizabeth F. Moon of La Valle, Wisconsin, assisted Arthur E. Heacock, pastor of the Friends Meeting at Sawyer, Wis., in a special series of evangelistic meetings for eight days, and in pastoral visiting when some very effective work was done. By one of these calls, one family was brought back into the fold. Her ability in playing the guitar and singing was much appreciated and many hearts were touched. The attendance and interest was good and twenty were brought to Christ, the spiritual condition of the church being greatly benefited. On account of severe cold, 20 below zero, and icy sidewalks, the meetings were discontinued.

The Friends Church at Westboro, Ohio, (Wilmington Yearly Meeting), was reopened December 19, after being closed seven weeks for redecoration and repairs, services being held in the meantime at a private house. Sycamore Friends attended in a body and also a number from other denominations. A forceful sermon was preached by Clyde O. Watson, Executive

Special Offer to New Subscribers

New subscribers to both *Friends Missionary Advocate* and *The American Friend* may secure the two papers for one year for \$2.35. The regular price of the *Advocate* is \$.75, and that of *The American Friend* is \$2.00. This offer will be open only during December 1926 and January 1927.

Send your subscriptions immediately to

MYRA JENKINS, Treasurer
Bloomington, Indiana

or

THE AMERICAN FRIEND,
101 South Eighth Street,
Richmond, Indiana.

Secretary of the Yearly Meeting. The re-decoration and electric lights were made possible by a small Ladies Aid Society.

The Christmas program at Central City, Nebraska, Meeting included three special features that were significant in helping to make real the spirit of the season. The first was a Cantata, "The Dawn of Christmas," by Fred Peace, given by the college chorus of thirty voices. The text of the Cantata is taken from Scripture and Sacred Hymnology. The dominant note throughout is peace and good will. The second was a program of Christmas Carols and Christmas Readings. These awakened dear memories and formed again the associations that are pure, holy and beautiful. The third was a pageant, worked out and prepared by Golda O. Ruan Carrell, who also was the director. The general committee is to be commended upon presenting this pageant in such an effective and attractive way. It is called "Prophecy Fulfilled." In reality it is simply a beautiful selection of Scripture passages read by President O. W. Carrell and acted out as they were being read. The Prophets, The Annunciation, The Magnificat, and the Manger scene with the Shepherds, the Wise Men, and the Nations of the world coming to worship and to offer gifts. The costuming, the stage settings, and the lighting effects were wonderfully ingenious and added to the general effectiveness, which was claimed by many to be the best they had ever seen. The cast included the whole of the Bible school, and all who took part entered into the spirit of it with a real appreciation. The fastened attention of the audience gave evidence of unusual appreciation. Christmas pictures, for us all, that are pure, good and holy. It gives the greatest ideal that we can carry into the New Year—the Sinlessness of Jesus.

GNONIC MEETING SETS HIGH STANDARD

Gonic, New Hampshire, Friends have been setting some high standards for other missionary societies as will be noted from the following report of their secretary concerning their activities during the past year. They present a well-balanced program for any missionary society—that of a study of Friends missions and of giving to supply the needs on both home and foreign fields.

"Our Women's Missionary Society meets regularly each month in the homes of the various members. The first part of the meeting is spent in a brief devotional period after which the business and the study of some special lesson is taken up. We are using the book, 'Moslem Women.' Eleven books are used and we hope to make our study largely a home study so that the time in our meetings can be used in interchange of thought and discussion. The latter part of the meeting is spent in sewing for some mission field. Just at present we are completing a comfort to be sent to the Ransomes in Tennessee. Two good-sized boxes

of clothing are packed ready to be sent to the same field.

"Last year each member of the Society was given a copy of the Second Annual Report of the Home and Foreign Mission Boards. These were used as our textbooks, taking one field each month and often we would have some special sewing to do for the particular field of which we studied, such as making aprons for the Lyndale Girls Home the day we had the Jamaica work for our lesson, etc. We were glad to receive our new Board Reports. Through the kindness of one of our members ten copies are on hand ready to be used in our meetings a little later.

"Late in October, our Society planned a Harvest supper and missionary program which was well attended and proved to be a very interesting occasion. We were especially favored in having Mildred White from Palestine present who gave a very helpful address on the customs of the people in that land. The play 'Thanksgiving Ann' was given and an offering of \$21.50 was taken.

"Gonic Friends furnish the guest room in the Boys School Building at Ram Allah. Last April thirty-five dollars was sent for this purpose, thirty dollars from the Bible School and five from the Society. This is to be used for two good wool mattresses, window draperies, dresser scarfs, etc.

"The children of the Bible School sent nearly forty small articles such as pencil cabinets, colored crayons, tablets, combs, etc. to Edward Ransome and wife to be used as Christmas gifts for the children. Recently the Bible School sent twenty dollars to the same field.

"In March when the meeting was making a special effort to raise one hundred dollars for the United Budget some of the Juniors helped to complete the amount by their contributions. Some gave as much as one dollar from their own savings. Several of the children are contributing weekly to the United Budget."

Jesus was an Occidental mystic whose mysticism is toward the mastery of life rather than the evasion of it.

Provident Mutual Life Insurance Company of Philadelphia

The Provident Mutual issues an unusual book
"SEVEN KEYS TO CONTENTMENT"

which tells you how you can arrange your insurance to educate your children, pay off your mortgage, protect your family at all times, and make provision for you and yours in old age.

Write today to the Company for this book which will be sent you free of charge.

RICHLAND ACTIVITIES

Richland Congregation, Iowa, has just passed a very happy Christmastide with a program, on Christmas eve, consisting of musical selections, largely by our returned college students, a short play and several readings by the Elementary department of the S. S. and others. Following the program in the auditorium, Mr. and Mrs. Santa Claus entertained with treats in the basement which was quite a novel plan for us here and much enjoyed by all.

On December 26, we had the very acceptable presence of Prof. Milton Hadley of Penn College. He had the Sunday morning service at Woolson and in the evening, spoke to the young people at Richland. He was very much appreciated both in the pulpit and in a social way. We hope he may find his way to us again on future occasions.

At the morning service, November 28, Eva Rae Marshall, also an instructor in Penn College, rendered the play, "The Pilgrims." The audience was delighted with this production because of the fine art at her command as well as the vein of patriotic sentiment that ran through it.

The Ladies Aid has been unusually active this fall. Some of its affairs were a bazaar shower on the afternoon of November 29, where thirty or more ladies brought donations of fancy work and useful articles of various kinds. The bazaar was held, December 11, at which time a waffle breakfast and a chicken dinner were served—also a bake sale followed. The whole netted the Aid about \$130. These same ladies do a deal of quilting with the usual covered dish luncheons at intervals making a pleasant get-together series for their friends.

The Missionary Society is placing mite boxes among the church members and elsewhere. They will probably locate about one hundred boxes and are getting the promise of several members from homes visited. They will put on a public Missionary program sometime in February and ask for a general offering. Although their membership is not large they have pledged \$60 to the budget of the Five Years Meeting and will try to overreach the amount.

We wish we might have something defi-

nite to report on our Evangelistic program for the year. It moves more slowly than other forms of service; however, we hold a weekly class in Personal Evangelism, have prayer lists and are doing some personal work. A few Christians have been discovered among non-church goers and the workers group itself is benefited by its activities. We need the prayers of God's people that we may have more spiritual warmth.

THE LAUGHING BUDDHA

(Continued from page 8)

is uncertain. The agitators instructed the servants to ask for wages during the time they had been on strike and a few days after the strike closed the radicals threatened to call out all servants again unless such wages were paid. I think, however, that scarcely any servants really expected to get them. Ours seemed rather pleased than otherwise when we did not pay. It seems probable that the demand was only to save face and that there may be no further trouble.

"The students resumed class work on Monday. During the anti-British agitation a considerable number withdrew from the institution and attempted to enter various schools in the city. Some of these schools would not receive them, but some schools have offered special inducements to these withdrawing students. Some students who received back a share of this term's tuition fee have since sought readmittance. The University is exercising considerable care to avoid admitting any who are not really desirous of studying.

"We are both well and thankful to be allowed to go on with our work more or less normally."

A GUIDE AND SHADOW

When the cloud brooded, the manna fell. When it gathered up its folds and rose from above the Tabernacle, every child in the camp knew what it meant and gathered up its toys in preparation for the march. And how thankful everyone would be for its delightful shadow by day, and its gleam of fire which dissipated the terror of the night!

As Israel depended on the cloud, we are called to depend on God's guidance and care. He makes clear to those who love him what his will for them is, and they who dare to be led by him need never doubt as to the manna, or the defence.

In divine guidance three things gener-

WHITTIER LODGE

A quiet, Christian home for tubercular people. Owned and conducted by Friends. Incorporated under Colorado laws. The Superintendent is a deeply spiritual nurse of extensive experience in hospitals and sanitarium service with a real motherly love for folks. Located at the foot of Pike's Peak, in the dry air and bright sunshine of Colorado's Mountains, six thousand feet above the sea and very near to Heaven, you may find new life and health for body, mind and soul, that is if you will come in time. May we tell you more about it?

WHITTIER LODGE, 1331 W. Colorado Ave., Colorado Springs, Colorado.

ally concur: the inward impression, which never varies, but grows in intensity that such is God's will; the concurrence of outward circumstances; and the provision of the various items necessary to the prosecution of the plan which has been in part or wholly revealed. When we have once become convinced as to the movement of the cloud, go forward, whatever happens!

BIRTHS

HAWK—To Grover and Beulah Hawk, Oskaloosa, Iowa, December 19, a daughter, Helen Irene.

HOCKETT—To S. W. and Ruth Hockett, Oskaloosa, Iowa, December 11, 1926, a daughter, Walene.

REPLOGE—To Delbert E. and Ruth Hinshaw Replogle, Cambridge, Mass., December 19, 1926, a daughter, Cordis Alene.

MARRIAGES

COPE-BLACKBURN—At Damascus, Ohio, November 24, 1926, Harriet Goldie Blackburn and Earl J. Cope. Isaac Kinsey, minister.

DEATHS

EDWARDS—At his home in Indianapolis, Indiana, December 21, 1926, following an illness of four months, D. William Edwards, in his seventieth year. Born in Henry County, Indiana, the son of David and Susanna Edwards, he was educated at Spice-land Academy and Haverford College. A birthright member of the Society of Friends, he had been a member of the First Friends Church at Indianapolis for thirty-six years. The church and its activities came first in his life and for a number of years he had been Benevolence Treasurer of Western Yearly Meeting. He is survived by his wife, Fannie L. Edwards; a daughter, Edith E. Wildman of Richmond, Indiana; and a son, Walter J. of Columbus, Ohio.

HAISSON—At Glen Elder, Kansas, December 19, 1926, Walter Haisson, in his 86th year. Funeral services were held in the M. E. Church when the pastor was assisted by Orestes A. Winslow, pastor of the Glen View Church.

TERRY—At her home near Glen Elder, Kansas, December 15, 1926, Rosa B. Terry, in her fifty-third year. Services at the Glen View Church in charge of Orestes A. Winslow.



WINSTON-INTERNATIONAL
RED LETTER BIBLES
SELF-PRONOUNCING

Bibles and Testaments that Emphasize Christ All the Prophetic Types and Prophecies in Old Testament and Words of Christ in New Testament are Printed in Red.

Send for Illustrated Catalog
THE JOHN C. WINSTON CO., Publishers
American Bible Headquarters
330 Winston Building Philadelphia

CALIFORNIA

Do you want a home in California near Friends church, grade school, high school and college? Land growing the various kinds of California fruits and nuts in abundance. Good water for domestic use and irrigation, highway roads, electricity, telephone, R. F. D. Splendid opportunity. Tracts from one to ten acres. For further information write A. W. LEONARD, Route No. 1, Box 54, Roseville, Calif. Telephone, Roseville 355F2.

The American Friend

Authorized by the Five Years Meeting
of Friends in America

Published Weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Ellison R. Purdy.....Minneapolis, Minn.
I. W. Cook.....Oskaloosa, Iowa
S. Edgar Nicholson.....New York City
Ancil E. Ratliff.....Fairmount, Ind.

Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

Friends House
Euston Road
London, N. W. 1, England
Agents for Great Britain and Ireland.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2324 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Charles A. Mott, 4005 Meade Street, Phone Gal. 3581J. A cordial welcome to all out-of-town Friends.

LOS ANGELES, CALIFORNIA
First Friends Church, 950 West 17th St., at Toberman. Usual Sunday services. David E. Henley, Pastor; residence 1329 Toberman, phone Beacon 8650.

KNOXVILLE, TENNESSEE
Knoxville Friends Church, Corner of Luttrell Ave. and Lovinia St. Take No. 2 Street car to Luttrell and walk one block west or take Fountain City car No. 3 to Lovinia St., walk two blocks North. Bible School 9:30 a. m. Meetings for Worship 10:30 a. m. and 7:30 p. m. Christian Endeavor 6:30 p. m. Monthly Business Meeting held on first Wednesday of each month at 7:30. An urgent invitation to all Friends everywhere. Pastor, John E. Snively, residence No. 316 E. Anderson. Phone E. K. Coggins, No. 1622 old phone.

THE NICHOLSON PRESS



26-28-30 N. NINTH ST.

Commercial Printers and Binders
PUBLICATIONS

PRINTERS OF THE AMERICAN FRIEND